

look for food." When they returned the leader of the Waigara'gi said again, "We are the faster and will therefore win from our opponents. In addition to that we are holy and for that reason we will be strengthened in the coming contest." Then the leader of the Mape'gi said, "I will first pour tobacco and then I will arise with the blessing of life which was bestowed upon me and through which I know my men will be strengthened." Then they arranged the goals, i. e., the wak'a'ran, and arranged for the points. Then they took an emetic and went into a vapor-bath in order to strengthen themselves. The goals were now standing far apart from each other. Then the people who were to play gathered on the field and two men from each side began to tell their war exploits. First, one of the Waigara'gi men told how he had cut off an enemy's head; how proud his sisters had been at receiving the gifts and how they had danced in the Victory Dances. "With such a man you will have to play," he shouted to those on the other side. Then a man from the Mape'gi side said, "I also am a brave man. I did with the enemy as I pleased. Once when an enemy had been killed between the firing lines, I rushed for him and in the midst of bullets I cut off his head. With such a man you will have to fight," he shouted to those on the other side. Then he gave a whoop and the ball was thrown into the air and they began to play lacrosse. Those who first succeeded in putting the ball through the wak'a'ran four times would be declared the winners. All day they played and in the evening they stopped. Lacrosse was the favorite game among the Winnebago. This is all.

Women's lacrosse.—The women's game was called *naiyaca'radji wak'a'rik'*. Ten women took part on each side; they all stood in front of the goal, which consisted merely of a line drawn on the surface of the ground, called *wak'a'ran* as in the men's game. The lacrosse stick (*trabenopa*) was straight. The "ball" consisted of two balls tied together by a string (*naiyaca'radji's wa'i'ina*). This was put into play by being thrown from a point midway between the goals straight up into the air. The side that hit over the goal four times won.

Football.—Football was played by men. The *wak'a'ran* was merely a line drawn on the surface of the ground. The 16 or 20 men who took part on each side arranged themselves in front of either *wak'a'ran*. The ball used was a fairly large one made of deer's hair, covered with hide from the same animal. It was put in play in the middle of the field and the side that kicked the ball over the goal four times won the game.

Hit-the-tree game (*icisonnoogis nai'djd hap'a-na'-i*).—This consisted merely of a test of marksmanship. A tree (*na' kadjina*) about 8 feet high and 8 inches in diameter was selected and the one who hit it from a certain distance received a prize. Any number of people could participate.

The kicking game.—This was a very rough sport in which men only took part. Two men took turns in kicking each other as hard as they could, the one who held out the longer being the winner.

The moccasin game.—One of the favorite games of the Winnebago. Five men took positions directly opposite their five opponents. Between the two rows of players, in front of each man was a recep-

614 was. And then all of them went toward the chief's lodge. They
539 walked as chiefs, all four of them. The four of them went there.
776 The chief's lodge was an oval lodge, and there they entered.

The Snake clansman was the one appointed to get the food. He went after the food. It was an Eagle-people feast. Two fish the Snake clansman brought, and with these the Eagle chief gave a feast. The Deer clan acted as attendants. Thus they ate the fish. And when they were finished with the eating, on either side, they left the head and the tail of the fish. This they left of their meal. "And if we have a dog we will call him *Leaves-fish-on-both-ends*," they said. Then they sat down. As they were sitting some one peeped in. It was the dog. Only his nose he stuck in. Then they said, "Whose nose does it look like?" So the chief spoke. "If we ever have a dog and if we wish to keep it permanently, *Whose-nose-does-it-look-like*, we will call it."

Then all of a sudden their bodies began to be different and their feathers began to look as if they were worn off. They were about to enter the chief's lodge. Then the chief passed the fire to the Deer clan and when they were through the lodge was purified with the incense of smoking cedar leaves. Then again into the very long lodge they entered. This was at Red Banks. Then the upper people taught the lower people the things to make them good. Thus Earth-maker ordained everything, and as he ordered so it was. That is the way they were. Holy they were. And all (of my clan?) lived as chiefs. This is all that I was taught.

[783]

CLAN SONGS

First song

The blue flame they caused to start.
The blue flame they caused to start.
The blue flame they caused to start.
The blue flame they caused to start.

Second song

The fire they started.
The fire they started.
The fire they started.
The fire they started.

EAGLE AND PIGEON CLANS

614 No information was obtained about either of these clans. The
533 Pigeon clan has been extinct for some time and only a few survivors of the Eagle clan are left. Neither of these clans seems ever
[778] to have been of great importance. They had war bugles and an
796 Eagle feast is mentioned.

159 If he (my father) blessed a man he would do as follows: He would
789 take his bow and arrows and, holding them in both of his hands,
776 take the man around the hill and then into the lodge (i. e., into the
hill). There he and the man he wished to bless let their breath
pass into the middle of the lodge (i. e., into the hill). There stood
a stone pillar and upon this stone pillar, at about arm's length, he
drew the pictures of different animals. My father had only one
arrow, but that arrow was a holy one. Then my father danced
around the stone pillar and sang some songs, and when he was finished
he began to breathe upon the stone pillar; and, walking around it,
he shot it. When he looked at it, he saw that the stone had turned
into a deer with large horns. This deer fell dead at his feet. He
repeated this a number of times and the little spirits who were fol-
lowing him breathed with him and said, "Winnebago, whenever you
wish to kill a deer with one horn, do as you have done here. Then
offer tobacco to us and you will be able to obtain whatever you
wish."

159 "Now, my son, I want you to be able to do as I do. I want you
867 to be able to kill deer whenever you wish and at any particular time."
My father was a very good hunter and I wanted to be very much
like him. I knew that what he was saying was true and that it
would be good to follow his advice. I was also told that if I traveled
around the hill where these spirits lived, then all earthly things
would agree with me and that I would be the gainer thereby. If I
did this, they told me, then I would never suffer any pains in my
body and I would never be troubled in any way.

159 And this they told me about the ghost village—that when I go
787 there I will be able to steal a costly shawl from the spirits and be
775 able to escape with it; that then all the inhabitants of the ghost
village would chase me, but that they would not be able to over-
take me and would be compelled to turn back as soon as I reached
the earth. In this ghost village there are no grown-up children.

Now, all that I have spoken of, I dreamed. I really dreamed
that I was stealing a costly shawl and that I would have plenty of
them all the time. I dreamed that I would obtain ten or even more
shawls in one year and that I would not have to pay anything for
them. What the spirits meant by shawls was supplies. However,
159 all this took place before I ate the peyote. Since then I know that
795 these things were not true, and that what I must depend upon is not
supernatural power, but myself, and my own endeavors. Super-
natural powers do not come from anywhere. They do not exist at
all. The blessings I had received were not holy and I am not holy.

* This is evidently referring to the spirit house of the Shoshone, or those who are like Indians.

CHAPTER XVI

THE PEYOTE CULT

GENERAL DESCRIPTION

794 Owing to the great importance of one of the modern cults found among the Winnebago, the so-called Mescal or Peyote, it will be discussed here in some detail. Not only is this cult of great prominence in the life of the modern Winnebago, but as its inception and progress can be followed out in considerable detail it is of great significance for the study of their religion.

[346] The ceremony is generally held in a building called by the Peyote worshipers a church, although it frequently takes place in the open also. In the early days of its organization as many meetings as possible were held. In 1910 there was a tendency to restrict the number and to have them generally take place on Saturday night. In 1913, after the first enthusiasm of the new converts had died out, the author was informed that the meetings were rarely held more than once a week. Around Christmas and beginning with July a series of meetings was held, lasting from a week to 10 days, as a rule. The Christmas meetings were not prominent in 1910, but the July ones seem to have been held from the beginning. They represent, of course, merely a substitution for the older pagan ceremonies and games that were held about that time.

796 In the early days the ceremony was opened by a prayer from the founder, and this was followed by an introductory speech. There-
794 upon the leader sang a Peyote song, to the accompaniment of a drum.
[533] Then another speech was delivered, and when it was finished the drum and other regalia were passed to the man to the right. This man, in turn, delivered a speech and sang a song, and when he was finished, passed the regalia to the third man, who subsequently passed it to the fourth one. The fourth man, when he was finished, returned it to the leader. In this way the regalia passed from one person to another throughout the night. It not infrequently happens that one of these four gets tired and gives up his place temporarily to some other member of the cult. At intervals they stopped to eat or drink peyote. At about midnight the peyote, as a rule, begins to affect some people. These generally arise and deliver self-accusatory speeches, and make more or less formal confessions, after which they go around shaking hands with everyone and asking forgiveness.

[794]

THE PEYOTE CULT

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In 1910 the cult already had a rather definite organization. There was, at every performance, one leader (pl. 54, a) and four principal participants. John Rave (pl. 5, b; 55, b), the Winnebago who introduced the peyote, was always the leader whenever he was present. On other occasions leadership devolved upon some other member. The four other principal participants changed from meeting to meeting, although there was a tendency to ask certain individuals whenever it was possible. The ritualistic unit, in short, is a very definite one, consisting of a number of speeches and songs and in the passing of the regalia from one to the other of the four participants. [796]

During the early hours of the evening, before the peyote has begun to have any appreciable effect, a number of apparently intrusive features are found. These, for the most part, consist of speeches by people in the audience and the reading and explanation of parts of the Bible. After the peyote has begun to have an appreciable effect, however, the ceremony consists exclusively of a repetition of the ritualistic unit and confessions. [797]

There is an initiation consisting of a baptism, always performed by John Rave. It is of a very simple nature. Rave dips his fingers in a peyote infusion and then passes them over the forehead of the new member, muttering at the same time the following prayer: [798]

"God, his holiness."

This is what the Winnebago words mean, although some of the younger members who have been strongly permeated with Christian teachings translate the prayer into, "God, the Son, and the Holy Ghost." [799]

Whenever the ceremony is performed in the open a fireplace in the shape of a horseshoe is made. At one end of this fireplace is placed a very small mound of earth, called by Rave "Mount Sinai," and in front of this a cross is traced in the earth. Upon the small earth mound are placed the two "chief" peyote, the Bible and the staff. The latter, called by Rave the shepherd's crook, is always covered with beadwork, and generally has a number of evenly cut tufts of deer hair on the end and at intervals along its length. The sacred peyote, known as *hupka* (i. e., "chief") are exceptionally large and beautiful specimens. They are regarded by a number of people, certainly by Rave, with undisguised veneration. [800]

In addition to the above, there is found a large eagle feather fan, a small drum, and a peculiar small type of rattle. To my knowledge, this type was unknown among the Winnebago before its introduction by the peyote eaters.

JOHN RAVE'S ACCOUNT OF THE PEYOTE CULT AND OF HIS CONVERSION [801]

During 1903-04 I was in Oklahoma with peyote eaters.

In the middle of the night we were to eat peyote. We ate it and I also did. It was the middle of the night when I got frightened, for

RADIN]

THE PEYOTE CULT

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the Trinity." Then all sit down and the leader makes the regular announcements. The peyote is then passed around, either in the dry condition or steeped. The leader thereupon starts the singing. These are some of the songs:

1. Ask God for life and he will give it to us.
2. God created us so pray to him.
3. To the home of Jesus we are going, so pray to him.
4. Come ye to the road of the Son of God; come ye to the road.

Then Albert Hensley calls upon 12 educated members to translate and interpret certain portions of the Bible for the nonreading members. He arranges with the leader to have the singing stop at certain places so that some of these young men can speak. When these are finished, other individuals are called upon to give testimony. Hensley always talks and so does Rave.

John Rave baptizes by dipping his hand in a diluted infusion of peyote and rubbing it across the forehead of a new member, saying, "I baptize thee in the name of God, the Son, and the Holy Ghost, which is called God's Holiness."

The peyote eaters wanted to get baptized and unite with the church in Winnebago, but the clergyman in charge would not permit them, so they went and did their own baptizing through their leader, John Rave, who, though he is not educated, is full of real intelligence and religion.

If a person who is truly repentant eats peyote for the first time, he does not suffer at all from its effects. But if an individual is bullheaded, does not believe in its virtue, he is likely to suffer a good deal. This I know from my own experience. After eating peyote I grasped the meaning of the Bible, which before had been meaningless to me.

If a person eats peyote and does not repent openly, he has a guilty conscience, which leaves him as soon as the public repentance has been made.

Old men and women who had been brought up to worship animals and all kinds of spirits have cast them all away and in many instances burned their idols, not because they were told to do so but because they felt that way.

Whenever at our meetings a person wishes to pray, he does so; when he wishes to cry, he does so. Indeed, we show no timidity about worshipping God in the right way. In the Bible one often reads of Christ casting out the devils and of the people shouting, etc. So does the peyote act on us in the beginning, although afterwards its effects abate.

If a peyote eater relapses into his old way of living, then the peyote causes him great suffering.

At first our meetings were started without any rule laid down by the Bible, but afterwards we found a very good reason for holding

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RADIN]

THE CLAN WAR-BUNDLE FEASTS

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dancing songs are begun, all the men go to the war bundle and dance around it. The flute is continually blown during the dancing. Women may dance at their end of the lodge. The basic ritual is then continued.

When the last starting song is finished the host rises and ejaculating *ho-o-o*, pours tobacco into the fireplace four times. Just when the food is about cooked four special songs are sung. Then the Thunderbird feast takes place. All the bones that have been left on the plate of the guest impersonating the Disease-giver are taken out by the host himself, carried in an eastward direction, and placed very carefully at the foot of some tree that has been especially selected. Tobacco and red feathers are poured upon these bones. The plates used by the same person are purified with arbor vita. The bones left on the plates of the other guests may be thrown anywhere, provided the ground on which they are scattered has been purified. When the feast is over the basic ritual is continued. When this is finished the first division of the ceremony is concluded.

During the interval between the first and second divisions the attendants sweep the lodge and purify it with branches of arbor vita; and new kettles with meat are placed on the fireplaces. Then the host and guests enter. The host rises and distributes the buckskins again, and while he is doing this an attendant goes around the lodge and scatters swan feathers all over it. Some are even placed on the suspended kettles. The host, because he is going to sing Night Spirit songs, takes down the buckskin intended for that spirit, blackens his face with the embers of charcoal used in marking the buckskin, and puts some swan feathers on his head. Before the host starts singing the Night Spirit songs the pipestem is turned toward the east and the origin of the songs in question is told. Then the basic ritual is begun. When the dancing songs are being sung the guests may either go to where the war bundle lies and dance there or stay in their own places and dance. When the host has finished his part of the basic ritual, drum, gourds, flute, and tobacco are passed to the first guest, and when he is finished they are passed to the second and third guests. After that the basic ritual is for the time being discontinued and the ritual connected with throwing out of the buckskins intervenes, this in turn being followed by the Night Spirit feast. (However, before the feast, as the drum, gourds, and flute are returned to the host, he has a kettle placed on the fire for the spirits living beneath the surface of the earth, and when the food in it has cooked he rises and sings paint songs (*wase'*). After the feast is over the basic ritual is continued. Some time before this ritual is finished the host takes his war bundle, wraps it up, and hangs it behind the place where he is sitting. When finally all the songs with the exception of four have been sung, the host calls upon some one with a very strong voice to give the war whoop four times. This the latter does, and after the last whoop all the guests join in. Then rising, all the guests dance out of the lodge and the ceremony is over.

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[783]

SADIN]

THE CLAN WAR-BUNDLE FEASTS

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Host's offering to the Eagle.—"To you, a pair of Eagles, my ancestor prayed. The blessings you bestowed upon him, those I ask of you. I am about to pour a handful of tobacco for you. May you accept it and ward off trouble from me." 539^x
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Host's general offering to the spirits.—"Hearken, all ye spirits to whom my ancestor prayed: to all of ye, I offer tobacco. My ancestor Dj6-benagiw'xaga gave a feast to all those who had blessed him." However, as it is about time to proceed to the next part (we will ask you once again) to bestow upon us all the blessings you gave our ancestor. That we may not become weaklings, I ask of you. I greet you all."

THE DOG RITUAL

When they decide to use a dog (as a sacrifice) they take the greatest care of it from its infancy upward. With great kindness do they rear it. They never strike it when rearing it. Just like their own child do they treat it. They take great care of its food. They love it very much, just as they love their own children. Thus is the dog loved. If they are going to sacrifice it, then before they kill the dog they make the following preparation and the man who is to make the sacrifice speaks thus: 539^x
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"My younger brother, you are to go to the south: to the Disease-giver you are to go. There you will live better than here. War powers and life we wish to have and that you should ask for."

The dog is not to be killed by striking, but a rope is to be used and he is to be strangled to death, so that there will not be any blood. It is forbidden to shed blood. Thus they tried to make an offering to one of the great spirits.

When the dog is to be killed, the one who is to do it prepares him. A pouch of tobacco and red feathers are tied around the neck of the dog to be offered. Then the man made another pouch of tobacco and another, till he had four, and these with (eagle) feathers he tied to the four limbs, one pouch to each limb of the dog. Then the war bundle was opened and purified with cedar leaves. Then they laid the dog in front of the war bundle, making him face south. [783]

GENERAL PLACING OF THE TOBACCO

When they have finished arranging the buckskins and are about ready to start the singing, then the feasters mix tobacco and strew it over the war bundle. They offer this tobacco for all the spirits who exist. Even the man who originally obtained the war bundle 796^x
539^x
776
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"And we are repeating this now," should be added. The word for feast here means literally, "tobacco pouring."

X796
[276] When the songs of the Night Spirit are sung the stem of the pipe is pointed eastward.

Four songs are sung before the cooking is finished, in honor of the Thunderbird. The feast is then spread, and all those in the lodge smoke and dance. The attendants take the kettles down and take the food out. While the kettles are still on, however, branches of cedar are carried around the lodge to purify it. Before distributing the food, while the singing is still going on, the attendants count the number of people in the lodge and cut the meat into a corresponding number of pieces. As each kettle is supposed to suffice for any one band, a number of small sticks about the size of a toothpick, corresponding to the number of people present in each band, is placed in each kettle. After the last four songs are used the host arises and calls for the kettle that is to be given to the person opposite him. The attendant brings it and tells him how many pieces of meat there are in the kettle. The host then speaks about his intentions in offering the kettle to the spirits; that he is seeking life and victory in war, and that he begs all those present to intercede for him. He then calls for the other kettles. There are generally one or two kettles for the women and children. When the feast is spread out and they all have their food, the host tells them that they may now eat whenever they think proper. He himself does not eat anything, but merely sings, shaking the gourds that he holds in his hand.

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[576] The Disease-giver is considered the most sacred of all the spirits, and for that reason all the bones and the plates that have been used in connection with his particular kettle are purified with cedar branches. The host carries these bones out of the lodge himself and buries them under the foot of some tree. He also takes tobacco and red feathers along with him on this occasion. As the other spirits are not considered to be as sacred as the Disease-giver, the bones from the kettles offered to them can be buried anywhere, provided the ground has been purified.

After the first invited guest has finished his meal he rises and thanks the host. He then tells the story of how he, or his ancestor, obtained the war bundle, and assures the host that he feels confident that so great a feast as this in which he is taking part will most certainly be recognized by the spirits. He also adds that inasmuch as he and the other invited guests have partaken of this feast they also hope to receive life and strength in proportion to the blessings bestowed upon the host. The other invited guests, in turn, speak in the same way.

[783] While this is going on the attendants are preparing the kettles for another lot of meat. The whole tent is swept again and purified and the kettles are once more placed upon the fireplaces. The host now rises and, holding tobacco in his hand, informs each spirit of the par-

796 other mixed tobacco and kinnikinnik, were respectively placed at the
778 northeast and southeast corners of the bundle.

[27] A peeled stake, forked at the top, was set up at the central western margin of the bundle wrapper. The ceremonial pipe, of Siouan type with a catlinite bowl, was then filled by the leader from the bowl of mixed tobacco and kinnikinnik and placed with the stem end resting in the fork of the stake, the stem slanting diagonally downward across the bundle and the bowl, in upright position, resting on the central eastern margin of the bundle wrapper.

[324] The leader then placed some live coals from the fire in a small stove-
783 shovel. On these coals he placed white cedar leaves. With the smoke of the burning cedar leaves he purified the contents of the bundle, his own person, and even the walls of the lodge.

796 Shortly before the ceremony was to start, some of the waiters pre-
534 pared the drum. What had probably been originally designed to serve as a pickle keg, served as the body of the drum. This was partly filled with water. A buckskin head was then placed over the open end and drawn taut by means of cords attached to the base of the body. This was done by means of stick tourniquets in each of the cords. The proper degree of tautness was determined by tipping the drum bottom side up, to permit the water to wet the drum head, and testing the tone quality with the drum stick. After the drum had been thus properly

[783] tuned, more hot coals were placed in the censer, cedar leaves applied and the drum and stick turned over and over in the resulting smoke. Then the drum was placed just north of the war-bundle.

A small pot containing two portions of cooked meat was suspended from the roof of the house immediately west of the bundle.

796 Early in the afternoon, all preparations having been completed, the ceremony began. The guests in little groups filed into the lodge and were seated by the head waiter, squatting on mats with their backs to the wall. The most important guests, owners of war-bundles in other clans, were placed nearest the door. The eastern two-thirds of the lodge was occupied by men only. The women were clustered at the western end. Mr. Fisher and I were seated immediately south of the bundle. The leader and three assistants, elected to serve as musicians, were grouped just north of the fireplace.

[182] Although the rites associated with the war-bundle are kept up by a few of these Winnebago, the ritual has sadly degenerated. Aside from the host, no man made any serious attempt to equip himself properly in costume. Many important elements were omitted such as the preliminary sweat bath ceremony, the sacrifice of white buckskins to the spirits, the dog sacrifice, and many minor details left out of the ceremonies attempted. When all were assembled, the leader opened the ceremony with a speech to those assembled. The formal dignity of the speaker and the unhesitating flow of his words were impressive. He

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§9. *My Brother-in-Law's Fasting Experience*

* 159 Just about this time we moved to the hunting-grounds
787 and I began to fast again. I began to take sweat baths
183 and caused myself to vomit in order to be purged. My
829 father was a good hunter; he was always able to kill
many deer and occasionally a bear.

My brother-in-law thought a good deal of me. He was a holy man and a shaman. One day he said to me, "Brother-in-law, I am going to bless you although you will have to fast for it. I was once blessed by four spirits, brothers, called *Good giant-cannibals*. They said that they had never before blessed any one. They promised me that if I ever got into any difficulties they would help me. They blessed me with long life. Now this blessing I will give you. If, for four nights, you fast without a break, these giants will speak to you." Thus he spoke to me. Then he continued, "These four brothers are called *Good-giant, Good-heart, Good-as-he-walks-about, Good-where-he-lifts-his-foot-from*. They lived toward the east, where you will find a promontory. Nothing across the large body of water is too difficult for them to accomplish."

182 So when I fasted I always offered tobacco to these
216 spirits first. I would cry to these spirits, but I never fasted over night.

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[787] and clairvoyance, and thinks they have had
[346] them for centuries. They use a long and
[346] large lodge a [blank] prepared for the
purpose, in which all those allowed to wit-
ness the ceremonies are assembled. Adjoin-
[343] ing this house is a bark tent built in a con-
ical form as a steam house. They excavate a
hole in the ground, heat large stones in a
fire to a great heat, and then put them in
this hole, and cover them over and seat the
initiate over them. He is then covered
around with blankets so that none of the
steam may escape, after which water is
poured on the stones and the neophyte is
enveloped in a roasting steam bath. This is
the first act, and the object is to steam all
evil spirits out of him.

He is then led in to the house, after the
steaming process in some instances has
been repeated once or twice. He is then
blindfolded and led around the house. Pres-
[534] ently the singers beat the drum, shake the
rattles, and commence singing a tune; then
commences the dance, which is joined in
by all present who wish to do so. The wom-
[562] en are members of the medicine lodge as
well as the men, and they join in the songs
and in the dance. After the dancing is
done, or perhaps he may have stood in the
midst of it there is a suspension of all sing-
[756] ing and dancing. Several medicine men
then advance towards the neophyte, point-
ing their medicine bags at him, then draw-
ing them back. This advancing and reced-
ing and ejaculating certain words calculated
to work up the mind of the novitiate into a
regular phrenzy.

Presently they reach him when they hit
their medicine bags against his body, he
still being blindfolded and at the same time
uttering a shrill exclamation. The Judge
[158] said the novitiate jumped up and fell flat on
his face as if dead and that apparently with-
[P. 60(B)]

796 out design. There he lay without motion or
575 sign of life, and the dance was resumed
158 around them. After a time he was brought
out of this mesmeric or clairvoyant state, a
medicine bag was put in his hands and he
at once had power to strike any one down as
he had been. The person who stayed by the
Judge was thus struck down. He felt of his
arm and wrist and found them perfectly rigid.

796 They told the Judge before they admitted
575 him to this ceremony that while he was
783 there he must think no evil thought. If he
did, his life would be in danger from the
spirits. No impure person is admitted to

[841] witness these ceremonies, no woman in the
[843] menstrual period, no woman pregnant or
[273] recently delivered, no intoxicated or intem-
perate person that is under the influence of
liquor is allowed to attend. The proceedings
in the sweat lodge were not seen by him as
[756] none but medicine men were allowed there.

796 The ceremonies commenced at 8 in the eve-
575 ning and lasted until day break next morn-
ing. The Judge confirms my former opinion
that this is purely a religious rite, and a re-
ligious organization, having but little to do
with the uses of medicine proper. The roots

[755] and herbs are one thing, but the ceremonies
and incantations which are the real reme-
dies are quite another. They call it the
Spirit Dance, or the Divine Dance. The

[171] Judge informs me that he has witnessed the
same thing among the Sauks and Foxes.

[Winnebago Burial]

764 He also mentioned the fact that he wit-
nessed the burial of a Winnebago some
years ago. He was set upon a natural mound
and house made over him, food and some
personal articles laid by his side, after which
the whole was covered over with earth, ex-
cept a small hole or chimney was kept open

[775] from the top down into the house. When
[P. 60 (C)]

PAYOTE ELEMENT DISTRIBUTION LIST—(Continued)

Element	Occurrence													
	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th
91. Replenishes fire.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
92. Cleans up and arranges ashes.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
93. Conducts people in and out.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
94. All bathe before attending meeting.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
95. Meeting place arranged (house, hogan, tipi).....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
96. In open.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
97. Entrance or opening toward east.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98. Altar is (crescent) mound of earth.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
99. Concave side toward east.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
100. Line on top of moon.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
101. Fire east of leader's place.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
102. East of moon.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
103. Sticks placed to form right angle.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
104. Old methods used to start fire.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
105. 4 sticks on fire.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
106. Special fire stick (poker).....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
107. Worshippers congregate outside.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
108. Indian dress, moccasins, etc., preferred.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
109. Meeting starts in evening.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
110. Leader prays before entering meeting.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
111. Order of entrance: chief first.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
112. Chief drummer second.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
113. Cedarman third.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
114. Men (before women and children).....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
115. Women and children allowed.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
116. Fire chief last.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
117. Seating: leader west of altar or shrine.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
118. Men, either side, near leader.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
119. Women, either side, near entrance.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+
120. Separation of men and women.....	+	+	+	+	+	+	+	+	+	+	+	+	+	+

100[M] University of California Publications in Am. Arch. and Ethn.

14: Stewart E-5 (1936-1938) 1944 NR 13 Northern Paiute

Comanche NO6
Crow NQ40
Delaware NM7
Winnebago NP12

6
C
P
W
171
795
796
[783]
[778]

14: Stewart E-5 (1936-1938) 1944 NR13 Northern Paiute

Stewart: Wash-Northern Paiute Peyotism

Comanche ND6
Crow NQ10
Delaware NM7
Wishuebo NPF2

108[A]

Element	Occurrence													
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
121. An assistant on each side of leader.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
122. Women sit behind men.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
123. All pass to south of moon.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
124. Sit on blankets, straw, etc.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
125. Artemisia (sagebrush).	+	+	+	+	+	+	+	+	+	+	+	+	+	+
127. Prayer or speech or both at start of meeting.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
128. Tobacco passed, all roll cigarettes.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
129. Cigarettes lit with fire stick, clockwise.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
130. Leader prays aloud during smoking.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
131. Others pray silently.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
132. Smoke blown toward moon.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
133. All motion toward moon.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
134. Cigarette butts placed against altar or shrine.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
135. Artemisia (sage) leaves passed clockwise.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
136. Leaves rubbed on hands, clothes.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
137. Chewed.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
138. Peyote incensed before passing.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
139. Peyote passed round circle.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
140. Clockwise.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
141. All take 4 "buttons" at start.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
142. Each button chewed, spit into hands, rolled, offered to altar, and swallowed.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
143. Chest patted during swallowing of button.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
144. First peyote eaten before singing starts.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
145. Paraphernalia brought out by chief.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
146. Laid on ground between leader and altar.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
147. Cedarman throws cedar leaves on fire.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
148. Paraphernalia incensed.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
149. 4 times.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
150. Worshipers incensed.	+	+	+	+	+	+	+	+	+	+	+	+	+	+

(Continued on next page)

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W
171
175
176
[226]
[783]